

seys, are quoted frequently with approval in this book; it's a revival of the orthodoxies of the 1950s.

Sandelands presents little new evidence for his position. He recapitulates man-the-hunter anthropology as a more-or-less adequate account of human nature and proceeds to a discussion of what's wrong with twentieth century Western society. He cites some contemporary gender difference writers with almost no discussion of the criticism of those studies. A couple of passages may provide some feeling for the flavor of this volume: "The female psyche is dominated by instinctive concerns of the id for the welfare of the offspring . . . . She is passionate about sex, not only for its pleasure, . . . but even more for its cementing of male/female bonds" (50-51). Feminism, like Marxism before it, may not have been given a fair historical test, "but that does not make it any less at odds with human nature" (153).

Sandelands believes that the equality revolution of the 1960s was entirely proper and justified because the sexes in the '40s and '50s had grown far too separate and apart mostly under the impact of war and consumer capitalism. But the pendulum has swung wildly too far in the other direction; the sexes are now too much the same, with a majority of males and females pursuing personal development and/or social success in the huge bureaucracies in gender neutral ways that are endangering sex and the species.

What is to be done? Sandelands believes that the answers are most likely to be found in the aesthetic and artistic ideas of proportionality and harmony rather than in any social program or movement. People need to recover and re-create the beauty of their own lives and need to be reconnecting with their biological and species identities as men and women, not as a lonely self-development project but together with other men and women engaged in the same dance of discovery. This sounds rather pleasant, in fact it sounds more than a bit like the rhetoric of the '60s ideas of sexual liberation. The theorist behind much of that rhetoric was Herbert Marcuse. Sandelands does not discuss *Eros and Civilization*. Marcuse was a cultural radical; Sandelands is a cultural conservative. Sandelands is not opposed to capitalism; he is opposed to any economic order that threatens the biosocial center of humanity. The world he hopes for is one of low conflict where both people and institutions function effectively and maintain order, reminiscent of the "systems" theorists of the '50s.

The naturalist argument runs, "it is obvious that sex is vital to all human beings, therefore it obviously organizes (and limits) human society and identity." But substitute "the immune system" or "the cardiovascular system" for "sex" in the previous sentence and the well-known difficulties of the naturalist position begin to become transparent. Biology is destiny in some way or

ways, but finding out how or whether biology limits the forms human society (or human happiness) may take requires a body of scientific theory and evidence that we just do not have. Sandelands's view that certain social conventions and ideas popular in the recent past with Western men of his social station provide convincing evidence for his argument is ludicrous. Perhaps functionalism, equilibrium theory, and natural dualism deserve to be rescued from the garbage heap of criticism, but *Male and Female in Social Life* is not a book that gets this project done or even well started.

Undergraduate libraries that maintain collections in the area of gender and the gender wars will, nevertheless, want to include this book in their collections. It provides students with a contemporary statement of an old position, which clearly retains its attractions for many. Few students will have great difficulty understanding its limitations.

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Berridge, G. R., Maurice Keens-Soper, and T. G. Otte

**Diplomatic Theory from Machiavelli to Kissinger**

New York: Palgrave  
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Students of diplomacy will find a wealth of valuable information in this volume, the latest title in Palgrave's excellent *Studies in Diplomacy* series. G. R. Berridge, the editor of the series, joins with two other diplomatic scholars, Maurice Keens-Soper and T. G. Otte, in a rigorous and lucid examination of the contributions made by key theorists-practitioners of the past five centuries.

Each of the nine chapters in this volume focuses on an individual figure: Niccolò Machiavelli; Francesco Guicciardini; Hugo Grotius; Armand Jean du Plessis, Cardinal and Duke of Richelieu; Abraham de Wicquefort; François de Callières; Sir Ernest Satow; Harold Nicolson; and Henry Kissinger. All but Kissinger shaped the course of European diplomacy, in periods from the Middle Ages to the modern era. Even Kissinger, who revolutionized U.S. foreign policy during the Cold War, came to America from Europe and brought with him the continent's diplomatic traditions and lessons.

Taken together, the collection of essays traces the evolution of modern diplomacy, which transcended its European origins to form the framework of official statecraft on a global basis. A central theme of the book concerns the incremental expansion of diplomatic interaction from the sporadic

messenger service of emissaries to the highly institutionalized, perpetual channels of communication that prevail today. A secondary theme relates more normatively to the constructive role played by modern diplomacy in maintaining order within the anarchic system of nation-states. As the authors note, diplomacy's vital place stems from a widespread "recognition that even the most powerful states are unable achieve or maintain their ends solely or securely by force" (3).

The baseline of this progressive evolution of diplomacy is established in the first chapter, on Machiavelli, who dismissed routine diplomacy as "a valuable means whereby a citizen might enhance his public reputation" (24). Grotius represents an equally pivotal figure in the seventeenth century, forging a more durable place for diplomacy within the context of international law. Callières refined diplomatic practice in the eighteenth century as a statesman and author of *The Art of Diplomacy*, which traced "the elaboration of a diplomatic system of states articulated and mediated by the activities of resident envoys" (106). Satow further refined this notion in the nineteenth century, extolling "the guiding intelligence of statecraft to create stability and preserve peace" (144). And Kissinger took all this even further by almost single-handedly running U.S. foreign policy as an adviser to President Richard Nixon, an architect of détente, and the agent of "shuttle diplomacy" in the Middle East.

Despite the breadth and density of these chapters, the authors present their cases in a clear and compelling narrative. Equally impressive, the chapters are tightly structured, succinct, and thematically consistent. The collection of essays thus provides an accessible overview of diplomatic practice as well as theory. For this reason *Diplomatic Theory from Machiavelli to Kissinger* will be useful to all serious students of foreign policy and international relations.

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Carter, Ashton B., and John P. White, eds.

**Keeping the Edge: Managing Defense for the Future**

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326 pp., \$50.00 cloth, \$24.95 paper  
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*Keeping the Edge* is a series of essays that evaluate the current state of the U.S. security establishment and offer suggestions as to how the challenges that this country might face could be addressed. Especially in the wake of the September 11 tragedy, some of the articles are eerily prescient. For example, in chapter 5, entitled "Countering Asym-